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This committee, therefore, is confronted with the problem of arranging the course of study in the schools so that it will insure (1) good linguistic drill—the discipline that is so essential; (2) a ready knowledge, that can be demonstrated, of a certain range of Latin, usually denominated ‘ordinary Latin’. If it can provide the means to insure these ends it will deserve the utmost gratitude, not merely of teachers of Latin but of the community in general, but over-conservatism and regard for the past ought to be as much deprecated as overzealous enthusiasm for the untried or unproven. It is undoubtedly true that some change must be made in our aims and methods of teaching if the subject to which we have devoted our lives is not ultimately to lose its hold. It will be a calamity, therefore, if the committee does not record substantial progress, but from its personnel I have no reason to anticipate any such result.

It is expected that the preliminary meeting will be held in mid-autumn and that a report will be made at the meeting of the Philological Association in Baltimore during the Christmas vacation. G. L.

### THE SCANSION OF VERGIL AND THE SCHOOLS

Do our preparatory schools do their duty by their pupils in the matter of the metrical form of Vergil? In an attempt to answer this question I shall set out some facts derived from a careful reading of the answer books turned in at a recent examination at Barnard College.

Of the total array of papers presented at the time named I have picked out those of the seventeen candidates that passed, with marks ranging from sixty to eighty. Taken by itself, this is, to be sure, a very small number on which to base generalizations. My memory, however, is surcharged with recollections of similar papers. It may be urged also that the marks obtained by the candidates from whose books I shall quote presently are not very high. True; but one reason why the marks were not higher is the very fact that the work in scansion was bad.

These seventeen students were required (1) to indicate the scansion of three verses, and (2) to give the rules for the quantity of the final syllables.

The verses were Aeneid i. 387-389:

quisquis es, haud credo invisus caelestibus auras  
vitalis carpis, Tyriam qui adveneris urbem.

Pergo modo atque hinc te reginae ad limina perfer.

These verses certainly present no great difficulties. There are in all five cases of elision, one in the first verse, one in the second, and three in the last; the only other thing that calls for notice is the word *es* in 387.

Of the seventeen students three scanned all three verses correctly; of these three students one got a bare passing mark of sixty on the examination as a

whole. I append the vagaries of the other candidates, beginning with those who received a rating of eighty and going on down to those who received but sixty.

One student read:

quisquis es | haud crēdo | invi | sus cae | lestibus | auras.

We can lay our fingers at once on the trouble; this student had never been made to pronounce aright the Latin word for ‘I believe’. Further, she made no elision in the verse.

The second verse she marked as follows:

Vitalis | carpis | Tyri | am qui ad | veneris | urbem.

The third verse she marked:

Pergē mō | dō atque hinc tē | reginae ad | limina perfer,

giving, so far as I can make out, but five feet to the verse. Throughout she resolutely refused to elide. Yet on the rest of her paper she received eighty points out of a possible eighty-five.

Another student, whose rating was seventy-nine, marked thus:

quisquis | es haud | crēdo in | visus cae | lestibus | auras.

(The other two verses were correctly given). Note the extraordinary character of her ignorance. The rule for ‘position’ is disregarded and a diphthong is reckoned as short.

Another student, whose rating was seventy-five, scanned the first two verses correctly, then perpetrated the following iniquity on verse three:

Pergē mō | dō atque hinc | tē regi | nae ad | limina | perfer.

She had evidently never been taught to say *rēgina*.

Another wrote:

pergē | mō dō atque | hinc tē rē | ginae ad | limina | perfer.

This student was, no doubt, in the habit of saying *pergē* (*regē*, *ducē*, etc.), and *mōdo*.

Another student scanned *tē rēgi | nae ad* | and then set forth this “rule”: “All final syllables should be long except when they are short by nature.”

This scansion of *tē rēgi | nae ad*, involving the misjudging of the quantity of two syllables of *rēgina* and a disregard of elision, showed itself in eight papers out of the seventeen!

One student produced these results:

quisquis es | haud cre | dō inv | sus cae | lestibus | auras

vita | lis carpis | Tyriam | qui ad | veneris | urbem

Pergē mō | dō atque hinc | tē regi | nae ad | limina perfer.

This student disregarded elision in every case but one.

In the next paper we get:

quisquis | es haud | credo in | visus cae | lestibus |  
auras  
and

Perge mo | do atque hinc | tē regi|nae ad | limina  
perfer.

The next paper shows two verses scanned correctly but the third spoiled by the taking of *te regi* as a foot.

Next comes this:

quisquis | es haud | credo invi|sus cae | lestibus |  
auras.

vita | lis cāpis | Tȳri | am qui ad | veneris | urbem  
Perge mo | do atque hinc | tē regi|nae ad | limina |  
perfer.

Another gave:

quisquis es | haud cre|dō in|visus caē | lestibus |  
auras.

And yet another showed:

quisquis | es haud | cēdo invi|sus cae | lestibus |  
auras

Our seventeen students may be said to have had before them a total of fifty-one verses to scan; far more than half of these were incorrectly given.

Certain facts stand out prominently. Every one of the seventeen students, good, bad or indifferent, gave the fifth and sixth feet rightly. The errors in scansion in the other four feet came, it happened on this occasion, chiefly from two sources: first, the disregard of elision, secondly, from an erroneous idea of the pronunciation of certain very familiar words, e. g. *credo*, *invisus*, *regina*, which they ought to have heard pronounced with right quantity times innumerable by their teachers and which they should themselves have pronounced correctly many times (at least in the cases of *credo* and *regina*) before they presented themselves for this examination.

Let us look now at the "rules" for the quantity of final syllables given by these students.

"A vowel before two consonants is long." An absurd statement, certainly, but we cannot blame this student so long as grammars and beginners' books alike persist in speaking of both vowels and syllables as long (see below on this point). Listen to this wisdom: "*sus* in *invisus* is short because the vowel *u* is long. Final *u* is usually long." This same student said: "Final *a* is long but is short in the acc. plu. neut. of the 3rd decl." Another said: "Final *e* is short except in the imperative of verbs" (yet otherwise this student's answers about quantity were more than ordinarily sane). Another said: "*es* is short because followed by vowels." This same student explained that the *a* in *vitalis* is long by increment ("from *vitas*", she added). One student's whole product ran as follows: "*auras*: the *as* is long by declension. *urbem*: the *em* is short by declension. *perfer*: the *fer* is long by conjuga-

tion." Another student wrote this: "*cre, vi, as, ta, car, qu* (she marked *qui ad* as a foot), *ad, hinc, fer*, are all long because they are just before single or double consonants". Another declared that *is* in *vitalis* is long as the "beginning of a foot (new)"; she declared also that final *is* is always long, that final *e* is always short, etc. Another declared that the second *quis* in *quisquis* is "short monosyllable by exception", that "final *is* is long by nature", and that "*perfer* has the final *e* short". Another explained that the *e* in *credo* is long, because it is followed by another vowel, by contraction with which it becomes long. She makes the same remark concerning *atque* in line three.

Our examination of these answers has made it plain, I think, that (a) the candidates who present themselves for admission to college in Latin are singularly unintelligent, or that (b) they do not receive adequate training in metrical matters, or that (c) the methods employed in the presentation to them of metrical matters are inadequate or wholly wrong.<sup>1</sup>

I am aware that it is infinitely easier to point out a disease than it is to suggest a remedy; it is harder still to suggest a remedy that will be in all respects agreeable to the patient or that will commend itself to other physicians. Difficult as the attempt is, I must make it.

The student's training in metrical matters should begin with the very hour of his introduction to Latin studies. What do I mean by this statement? I mean that I accept in toto the doctrines laid down by my colleague Professor McCrea, in his address before the New York Latin Club, in February, 1904 (see the Latin Leaflet, Numbers 93, 94). I quote:

(The college requires that the incoming student shall) know with a knowledge which cannot possibly be too intimate, which, in the case of all those susceptible to such training, should be made a sense rather than mere knowledge, the forms, meanings and uses of Latin words. Every single step in the study of literature is conditioned by exact knowledge of this sort; in fact, the study of literature cannot even be begun until a very considerable supply of it has been accumulated and made familiar. "With this intimate and ready knowledge of the forms, meanings and uses of words, everything becomes possible that the intellectual calibre of the student will admit of; without it, nothing is possible, even if, in other ways, he be a prodigy of learning."

Professor McCrea, in explaining and elaborating

<sup>1</sup> We have been dealing throughout, let us remember, with papers presented by women. I presume that no exception will be taken to the statement that in all probability these 17 young women possessed a better ear for music and rhythm than could be claimed for a corresponding number of men and that they probably possessed more training in matters musical. Yet mark the strange results of their efforts to indicate the feet (bars) in three verses of Vergil. Furthermore, the giving of the rules of quantity of final syllables is a matter of memory and memory alone; it does not call for the exercise of reason or judgment, at least in any marked degree. Are we to believe that these 17 young women come short of their sisters in ability to memorize? In a word, can we escape the conclusion that the responsibility for their lamentable shortcomings lies in large part with their teachers, or shall we be more charitable and say with the system under which those teachers are doing their work?

his position, argued that at the end of a four year course in school the pupil should have absolutely at command a total of 2,200 Latin words. When he said that the pupil should have Latin words at command, he meant that the student should be able to employ those words in two mutually complimentary ways: (1) that he should be able to recognize at sight (or at sound) a given Latin word in a Latin passage and give instantly its meaning; (2) that he should be able to employ at once every word in this list of 2,200 in translation from English into Latin, both orally and in written exercises. As I said above, I subscribe without reserve to these doctrines; I am persuaded that if they were adopted and properly applied many of the defects of our classical training of to-day would be at once removed. One great defect in that training, at least in the elementary stages, is lack of definiteness. Professor Johnston, of the University of Indiana, put this point well in a paper on The Teaching of Second Year Latin. Part of his paper will bear quoting here:

Some time ago I stood at the door by which a crowd of second year students was entering a high school and at my request the principal stopped about a score of bright-looking boys and girls long enough to put two questions to each of them. The first was: 'Do you know your algebra lesson this morning?' The answer in every case was a decided 'Yes, sir' or 'No, sir'. The second question was: 'Do you know your Latin lesson this morning?' We did not get a ringing 'Yes, sir' from a single pupil; even the best of the lot, those who made creditable records in their Caesar, when they recited a few moments later, ventured nothing more decided than 'I hope so' or 'I think so'. The algebra lesson was a fixed and definite thing. Every pupil knew before he entered the recitation room just about what questions would be asked, and he knew, of course, whether or not he could answer them. No boy could guess what he was to be asked in his Latin class, and his preparation was, therefore, vague and necessarily unsatisfactory to him.

Professor McCrea's suggestions for the preparatory work give to that work from beginning to end a definite objective point and a correspondingly definite character.

Mastery of Latin words, then, in their forms and their meanings, singly and in combination, is the great object toward which the efforts of teacher and pupil should from the outset be directed. That mastery of words involves much. The pupil cannot master words in combination without acquiring at the same time a very practical knowledge of syntax. The mastery of words, of course, involves the mastery of their pronunciation, and pronunciation involves quantity. We thus come out at the point whence I started, that the student's training in metrical matters should begin with the very hour of his introduction to Latin studies. The pronunciation of a word is a vital part of the word; that pronunciation should be learned at the very outset and learned correctly. All correct and profitable oral use of Latin

words is dependent on a right knowledge of the pronunciation of those words, precisely as a knowledge of pronunciation grows by the right pronunciation of words. If from the very hour of his acquaintance with Latin words the pupil is made to pronounce them correctly, by the time he is brought face to face with Latin meters, the difficulties which now beset him under our present chaotic system of teaching will prove to be largely, if not wholly, non-existent. I cannot dwell longer now on this matter of pronunciation; I have done so at length elsewhere. Only one or two remarks more will I make now. Hidden quantities, so called, may be wholly disregarded; they have little or no bearing on metrical matters, at least for the high school pupil. Correct pronunciation will of itself make the student learn the rules of quantity, exactly as conversely systematic instruction from the outset in the more important rules of quantity will facilitate right pronunciation. The student who is made to decline *civis* or *omnis* aright, by giving not only the correct forms orthographically considered, but the correct pronunciation of the final syllable in the genitive singular and the accusative plural, will have no difficulty in stating intelligently and intelligibly the rule for final syllables ending in *is*. It may be remarked that I am dealing in this paper with the pupil who has four years in which to learn certain things before admission to college. The person who, after being subjected for years to erroneous training or to no training at all in this matter of pronunciation, seeks then to acquire a correct pronunciation finds the task extremely difficult (but not impossible); on the other hand, the pupil taken in his plastic period and trained from first to last only by teachers who can and do pronounce Latin correctly (there *are* such teachers, *paca* Professor Bennett), will find the task far simpler. "Line upon line, precept upon precept" applies here as it does in other things.

But let us suppose that the teacher of Vergil finds in his class a large majority of students who have not been taught to pronounce with care. How is he to approach the problem of making such pupils scan Vergil? He has before him two tasks: (1) he must teach his students to indicate the constituent elements of the verse (the 'feet') rightly, and (2) to justify his marking; in other words, to give on demand the rules of quantity. Time and practice are the conditions of knowledge here as everywhere else. Time must be found, somehow, some in the course for drill in metrical matters. That drill may take either one or two forms; preferably both should be employed. (1) There may be oral practice in the reading of hexameters. For those who have an ear for music this method is extremely useful. But it has a defect also and a danger, in that unless the ear of the pupil is well attuned to music, and unless the oral reading is supplemented by much practice

in actual marking of the constituent elements of the verse, the pupil is apt to get merely the beginning and the end of the verse right (the coincidence of ictus and word accent in the last two feet helps greatly there to keep him from going astray), he is apt to do strange things with the middle portions of the verses. (2) Oral practice in the reading of hexameters should, therefore, be supplemented by constant written work. After reading an array of papers presented by candidates for admission to college one is strongly inclined to suspect that that examination is the very first time in the pupil's life in which he has attempted to indicate in writing the composition of a hexameter verse. If this suspicion is in any sense well-founded, we have put our fingers on a matter which needs correction and at once. In a paper on the Teaching of Vergil in the High School Professor Johnston went so far as to hold that the pupil should never attempt to read the hexameter aloud, but that he should be required to indicate in writing the scansion of hundreds of verses. I cannot agree with this position in toto, but if either of the two possible methods, oral reading or written analysis, is to be employed to the exclusion of the other, I should prefer Professor Johnston's plan.

CHARLES KNAPP.

## REVIEWS

The Progress of Hellenism in Alexander's Empire.

By John Pentland Mahaffy. Chicago: The University of Chicago Press (1905). Pp. VI + 154.

Through Alexander's conquests and the new Greek cities that he and the Diadochi planted, the language and culture of the Greeks were spread over Egypt and Western Asia. When Greek thus became the common language of the East, the interchange of ideas was easier, men's sympathies were widened, and national barriers were in part broken down. From this mingling of Hellenes and Orientals resulted a form of culture less pure but far more widespread than that of Greece in the days of her independence and comparative isolation. Droysen called it "Hellenism". It must not, however, be assumed that no traces of Hellenism are found before Alexander's time. In the first of the six lectures that make up this volume Mahaffy deals with Xenophon as the "Precursor of Hellenism", and dates its origin from the time when Athens lost her political and literary supremacy in Greece. The varied experiences of his life and his contact with the outer world gave Xenophon broader and more cosmopolitan views than his contemporaries. He believed in the planting of colonies and the expansion of the Greek race. In his *Cyropaedia* and *Oeconomicus* Mahaffy thinks that he dimly foreshadowed the conquest of the East by an absolute monarch with the capacity to rule. Hence,

"in the main features of his life and teaching Xenophon represents the first step in the transition from Hellenedom to Hellenism".

The next three lectures are concerned with the progress of Hellenism in Macedonia and Greece, Egypt, and Syria. To accomplish his purposes Alexander availed himself of the Macedonians' skill in war and the culture of the Greeks, the one to conquer the world, the other to unify it after it was conquered. Under the Antigonids Macedonia did a great service to the world in standing as a barrier against the invading hordes of northern barbarians to protect the culture and refinement of Greece from certain destruction.

To Alexandria with its Library and Museum the world owes much: the Septuagint, the development of pure mathematics and mechanics, Neo-Platonism, and the rich Alexandrian literature, notably the idylls of Theocritus and the love-story, the literary original of the novel. This literary and scientific activity was fostered by the first and second Ptolemies in their effort to make Alexandria the rival of Athens, but the rest of Egypt was never Hellenized. There was no union of the Greek and the Egyptian civilizations, and no amalgamation of the races. Egyptian society remained separate and distinct, and a national reaction beginning under the third Ptolemy resulted in resistance and open insurrection against the oppression of the fourth and fifth; and in the end "it was the Ptolemies who became Egyptian, not the Egyptians who became Hellenistic".

The vast conglomerate of dissimilar races called Syria included Syria proper, Coele-Syria, Palestine, most of Asia Minor, Mesopotamia, Persia, and Media. Syria proper, with Antioch the capital of the Empire, became the peculiar home of Hellenism, which was more deeply rooted here and lasted longer than in Alexandria, but unfortunately the works of no native writer have survived, and earthquakes have ruined Antioch and hidden it from sight. Coele-Syria and northern Palestine also were extensively Hellenized. Pergamum, the capital of a separate kingdom, was the center of civilization and art for Asia Minor. It was a regular Greek city in its form of government, and had a library and school of Homeric critics. It contributed greatly to the welfare of Hellenism by repelling the invading Gauls and then celebrating these victories by great works of art which formed a new school of sculpture.

In the fifth lecture, *General Reflections on Hellenism*, Mahaffy discusses the preservation of the masterpieces of Greek literature by means of the Library at Alexandria and their circulation through the extensive trade in books, the critical study of the old literature and the production of new works that had more influence on Roman writers and through them on European literature than all that went before. It was not therefore a period of decline—